

# No. 6

## THE CHRISTIAN VISITOR.

"His eye was sweet and gentle, and a smile  
Play'd on his lips; and in his voice was heard  
Paternal sweetness, dignity and love.  
The occupation seemed to him light  
Was to instruct his scholars."

CHURCH.

Vol. I.

JUNE, 1813.

No. 6.

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### FROM THE

RELAYED AND REVISED BY HANSEN FIELD

1813



THE  
CHRISTIAN VISITOR.

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Truth is not local, God alike pervades  
And fills the world of traffic and the shades,  
And may be fear'd amidst the busiest scenes,  
Or scor'd where business never intervenes.

*Cowper.*

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VOL. I.

JUNE, 1823.

No. 6.

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ORIGINAL COMMUNICATIONS.

God designs to refine his people by  
their afflictions.

God has often cast good men into the furnace of affliction. Many and great have been the afflictions of the righteous. Abraham was cast into the furnace of affliction, when he was commanded to offer up his beloved son Isaac, as a burnt sacrifice. Jacob was cast into the furnace of affliction, when he supposed Joseph and Benjamin were destroyed. Moses was cast into the furnace of affliction, when he was constrained to flee for his life and live forty years in banishment from all his former friends and acquaintance. And in short all the saints, who are mentioned in the scriptures, were called to pass through many fiery trials. It is God's usual mode of conduct to lead his people through the furnace of affliction. But his design is gracious and merciful towards his suffering saints.

For he has taught us, that he means to refine and purify them by their afflictions. He says to his people by Isaiah, "I have refined thee, but not with silver; I have chosen thee in the furnace of affliction." Again he says, "I will turn my hand upon thee and purely purge away thy dross and take away all thy tin." And speaking of the afflictions, which he would bring upon his people in measure and in mercy, he says, "By this therefore shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin."

God tells his people by Jeremiah, that when nothing else would answer the purpose, he would refine them in the furnace of affliction. "Therefore thus saith the Lord of hosts; Behold, I will melt them and try them: for how shall I do for the daughter of my people." But God's purpose to refine his people by affliction is still more clearly and forcibly expressed by the prophet Zechariah. "And it shall come to pass, that in the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein,— And I will bring the third part through the fire and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them. I will say, it is my people; and they shall say the Lord is my God." In these passages God is plainly speaking of his purpose in afflicting good men; and he says it is to purge and purify them. This, therefore, we may justly conclude is always his purpose in bringing real saints into the furnace of affliction. For it is only if need be, that he gives them pain and distress; and there can be no other need of their affliction than what arises from their remains of moral corruption.

The conduct of God explains and confirms the declarations of his word upon this subject. He has refined saints by casting them into the furnace of affliction. Of

this we may find many clear and striking instances in the bible. God meant to make Abraham a shining saint ; and to answer this purpose he cast him into the furnace of affliction, where his faith and love were greatly refined ; and laid a foundation for his being called the father of the faithful and the friend of God. God meant to make Moses a great and illustrious saint ; and the means he used for this purpose were afflictions and trials for eighty years. God meant to exhibit Job as a perfect man and an eminent saint. And for this purpose he put him into the furnace of affliction. "Ye have heard of the patience of Job ;" and it shall be celebrated unto the end of the world. Caleb and Joshua were refined in the furnace of affliction and attained distinguishing characters of virtue and religion. Before David's heart was melted in the furnace of affliction he went astray ; but after he had been tried as gold is tried, he shone as a man of great piety and devotion. Mordecai and Esther would never have shone with so much beauty and excellence, had they not been tried and purified in the furnace of affliction. While Daniel was in the den of lions ; and Shadrach, Meshech, and Abednego were in the burning fiery furnace, the beauty of their holiness astonished all their spectators. And the apostle tells us, that all the ancient patriarchs became so illustrious in faith and holiness, by means of fiery trials, cruel scourgings, and a complication of the most severe afflictions.— And the sufferings of the primitive christians tried and refined all their amiable virtues and graces. So the Apostle Peter says. "Though now for a season, if need be, ye are in heaviness through manifold temptations ; that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ." Thus it appears, that

God has always employed afflictions as the means of purifying the hearts and refining the graces of good men in every age of the world. Hence it is natural to suppose, that whenever he throws such persons into the furnace of affliction, he means to bring them out vessels of honour and fitted for his own service. He can produce this effect and he says he means to produce this effect, by afflicting his own children; and therefore we presume that he always will produce it. Besides,

Afflictions have a direct tendency to refine good men. The furnace has a direct tendency to refine silver and gold and other metals cast into it. And it never fails to produce this effect, provided the fire be continued and the heat becomes sufficiently intense. So afflictions have a direct tendency to melt, soften and purify the hearts of those, who have been sanctified by the Spirit of God. It is the character of good men, that they know God and realize his supreme and universal dominion over all his creatures. They know that afflictions do not spring from the dust or grow out of the ground; but that they come from a designing, wise and holy cause. They see the hand and frowns of God in all outward troubles, calamities and bereavements. And when afflictions are so great as to awaken their attention, they turn their minds not only upon the rod, but upon him, who hath appointed it. But further to illustrate the salutary tendency of afflictions, it may be observed—That they tend to soften the hearts of saints. The furnace softens the metals which are thrown into it. And so afflictions soften the hearts of good men. The hearts of mankind are by nature hard and stubborn. And the hearts of pious persons, through their remaining imperfection, are often exceedingly obstinate. But afflictions have a wonderful efficacy in softening, subduing and humbling their hearts, so that they become very tender and easy to be impress-

ed. Afflictions give saints a peculiar opportunity to distinguish nature from grace in all their affections. Like a furnace, they make a distinction and separation between sinful and holy affections. In prosperity they are not so easy to be distinguished. But when God removes earthly comforts and enjoyments, then it may be easy to determine whether we love him for his own excellence or merely for his favours. Afflictions serve to remove the dross of worldly affections. They show the world in all its vanity and emptiness. They write vanity on all created objects. And they lead good men to God, as the only source of support and comfort. When the streams fail, they are led to the fountain. Such was the effect of afflictions upon David. They made him say, "Return unto thy rest, O my soul." They also lead pious persons to the diligent use of all the means of grace. The afflicted, who are pious, give themselves to meditation. They search the scriptures with peculiar interest and affection. And they give themselves to prayer. It is written, "Is any afflicted among you? let him pray." And David says, "Seven times a day do I praise thee, because of thy righteous judgments." In all these and many other ways, afflictions tend to purify and refine saints. Accordingly God means, by sending afflictions upon them to produce this desirable and salutary effect.

And since God designs by their afflictions to refine his children, it is an act of kindness to afflict them and to afflict them severely. Yet they are apt to think otherwise. Job complained that God had set him as a mark. Jacob complained of the severity of his trials. He said, under his troubles, "All these things are against me and will bring down my gray hairs with sorrow to the grave." But there is no ground for good men to think and feel in this manner, while they are in the furnace of affliction.

tion. For God is kind in all their afflictions and seeking and promoting their best good. In this light the apostle represents the afflictions of good men. He says, "We have had fathers of our flesh, who corrected us and we gave them reverence : shall we not much rather be in subjection unto the Father of Spirits and live ? For they verily for a few days chastened us after their own pleasure ; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous ; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them, who are exercised thereby."—Saints have reason to look upon the fatherly chastisements of God as marks of his peculiar kindness. They are the best things that God can do for them and the expressions of great mercy to them. It is therefore extremely unreasonable and criminal in them to murmur and repine, on account of the greatness of their afflictions. God would not put them into the furnace of affliction, if any lighter means would answer the purpose of their refinement. It is only when he knows not what else to do to his children that he casts them into the furnace. And he does this on purpose to promote their good. They have never less reason to murmur, than while they are in the furnace. Job never had less reason to murmur, than when God was refining him by his severe and fiery trials. Nor had Jacob ever less reason to complain than when he said, "all these things are against me." While saints are in the furnace, they should be dumb and not open their mouths by way of complaint.

This subject urges all persons to make a proper improvement of afflictions. This is one of the most common and most important duties of life. All persons are called to this duty. And the performance of it is ex-



ceedingly interesting and important. Besides, there is nothing that has a greater tendency to fit men for heaven than the proper improvement of afflictions. It is written, "Blessed is the man, that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him." And again—"Think it not strange concerning the fiery trial, that is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy."

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### The Church of God preserved and enlarged by the influence of the Holy Spirit.

In the economy of redemption, it is the office of the Father to create, of the Son to redeem, and of the Spirit to sanctify. Hence the Spirit is called the Holy Spirit; not because he is more holy than either of the other persons in the Trinity, but because it is his peculiar work to operate upon the hearts of men and create them anew in righteousness and true holiness. As the Son acts in conformity to the will of the Father, so the Spirit acts in conformity to the will of the Father and Son. And as the Son was sent by the Father, so the Spirit is sent by the will of both, and is said to proceed from both. Hence the Father calls the Spirit my Spirit, for the same reason that he calls the Son my Son.

That God preserves and enlarges his church by the influence of his Spirit, will appear from the following considerations.

1. The scriptures represent all holiness in the hearts of men as the fruit of the divine Spirit. To the agency of the Holy Spirit the apostle ascribes all spiritual gifts and graces, whether miraculous or common. "The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues. But all these worketh that one and self-same Spirit, dividing to every man severally as he will." The Saviour says—"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the Spirit is spirit; and that which is born of the flesh is flesh."—We read, "The fruit of the Spirit is in all goodness and righteousness and truth." Again, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Saints are said to be led, to be sealed, and to receive the earnest of their heavenly inheritance through the gracious influence of the divine Spirit. And they are also said to derive their special instructions and consolations from the same source. God by his Spirit begins, promotes, and finishes the work of sanctification in the hearts of men. All holy exercises are the fruit of the special influence of the Spirit upon the human heart.

2. When God promises to enlarge and build up his church, he promises to do it by the influences of his Spirit. We have an instance of this in the promise God made to Solomon, as the type of the Messiah. "He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from

sea to sea and from the river unto the ends of the earth." There is a similar promise of the prosperity of the church by the effusion of the Spirit in the prophecy of Isaiah. "I will pour water upon him that is thirsty and floods upon the dry ground; I will pour my Spirit upon thy seed and my blessing upon thine offspring." So when God promised to bring his church from Babylon and restore it to its former prosperity and glory, he promised to do it by the plentiful effusions of his Spirit. "Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you and a new Spirit will I put within you and I will take away the stoney heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you and cause you to walk in my statutes and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers and ye shall be my people and I will be your God." When God foretold by his prophet Joel the enlargement of his church in the gospel day, he promised to pour out his Spirit upon all characters and classes of men. "And it shall come to pass, that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit." These and many other promises of the same import, which we find in scripture, clearly show us, that God builds up his church by the influences of his Spirit.—

3. This is the way which God always has actually taken to build up his church and promote his cause in the world. God began the work of redemption immediately after the fall and laid the foundation of that spiritual kingdom, which he meant to enlarge from age to

age and finally extend throughout all the earth.—Probably Adam and Eve and Abel were subjects of the special influences of the Spirit. And as the first family increased, the church of God was enlarged. We read of many eminent saints before the flood. For more than sixteen hundred years, God granted the special influences of his Spirit to form the materials of his church. But when he determined to destroy the incorrigible inhabitants of the earth, he declared that his Spirit should not always strive with man. And as soon as he withdrew the influences of his Spirit, his church dwindled away to one single family. This is a clear evidence that, before the flood, he built up his church by the special influence of his Spirit. From Noah to Abraham and from Abraham to Moses, the church of God was in a very low and languishing state. But after Moses had led the seed of Abraham out of their servile state in Egypt and brought them in their way to Canaan; God gave them his good Spirit to sanctify them and form them a people for his praise. And from that time to the coming of Christ, he never wholly withdrew his Spirit from them, though oftentimes the most of them resisted his powerful strivings. Hence God said by Isaiah, "They rebelled and vexed his holy Spirit."—And for this Stephen upbraids them, when they were about stoning him to death. "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did, so do ye." But after Christ came and suffered and died and rose again, agreeably to the previous promises which he had given, God built up the walls of his Jerusalem, repaired the breaches which had been made in his church and promoted his cause in the face of the greatest opposition. And this he did by the copious effusions of his Spirit on the day of Pentecost and afterwards. From that day to this, he

has preserved and enlarged his church, in the same way. In modern times he has poured out his Spirit upon his weary heritage and greatly revived the cause of religion. It may be added,

4. There is no other way, in which God can build up his church, but by the influence of his Spirit. This is intimated by the prophet Zechariah. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." God can enrich, enlighten and enlarge the nations of the earth, by the mere instrumentality of second causes, without altering the dispositions of their hearts. But his church is a holy society, a spiritual kingdom, which must be built up by living stones, or the subjects of saving grace. Nothing but real holiness can really strengthen, enlarge or beautify the church of God; and this is the production of the divine Spirit. The hearts of men are by nature wholly depraved, which makes them wholly opposed to the kingdom and cause of God. And therefore no light nor instruction; no warnings nor admonitions; no outward manifestations of God in his works, or providence, or word, will bring them to a cordial subjection to the prince of peace, or compel them to come into the church of God. Their hearts must be changed by the Spirit of grace, before they will bow to the sceptre of Christ and give up themselves to the service of their Maker. Solomon says, "Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet his foolishness will not depart from him." Sinners "both see and hate both Christ and his Father." This renders the special influence of the divine Spirit absolutely necessary to change their hearts and bring them into the church of God. God has tried all other ways of enlarging his kingdom, but they have always failed. He destroyed the old world to make the inhabitants of the earth know that he is God.

He destroyed Sodom, and Egypt, and Babylon, and Nineveh. He destroyed the Persian, Grecian, and Roman empires. He destroyed the seven churches of Asia.— And he has been continually shaking the works and hopes of man. But still they have always remained opposed to him, until he has poured out his spirit upon them and sanctified their hearts. His prophets, his Son, and his apostles and their successors have always labored in vain, so long as the Spirit has withholden his special influences. But these have never failed. The secret, powerful operation of the Spirit upon the hearts of men is able to subdue, reclaim, and recover the most obstinate and hard-hearted of mankind. Men must be willing in the day, when the Spirit of God takes hold of their hearts. In this way God has built up his church; and in this way he will continue to build it up, until the great scheme of redemption is completed.— There will be revival after revival, till religion becomes universal. And the effusions of the Spirit shall increase, till they resemble the waters of the sanctuary, which became a great river, which could not be passed over.

From what has now been observed we may perceive that God takes the most inoffensive way to maintain and promote his cause in the world. Mankind carry on their designs by power and might and compulsion. All the great changes and revolutions, which men have aimed to effect and have been actively instrumental of effecting, have been brought about by the dint of power and constraint. Nimrod and all his successors, in ravaging and enslaving mankind, have compelled their subjects by violence to yield obedience to their will.— And in the ways they have taken, they have spread misery and destruction. But God has not done so in building up his peaceable kingdom. He has made up

his kingdom of willing subjects, who have chosen to be under his government and voluntarily devoted themselves to his service. It is by the holy and blessed influence of his good Spirit that he preserves and promotes his pure and peaceful kingdom in this world of enmity and rebellion.

Again—It is evident that opposition to the church of God is vain and fruitless. For God can turn its enemies to friends, whenever he pleases and disarm them of the will as well as the power of injuring his work. This God has often done. This he did in respect to Manasseh, the crucifiers of Christ, and Saul of Tarsus. And this he suggests to Zerubabel for his comfort and encouragement. “Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubabel thou shalt become a plain.”—Mountains are mole-hills before the Spirit of God. The strength of man is weakness and the wisdom of man is folly, when directed against the church of God and the interests of his kingdom. God has surmounted the whole strength of the world. He built up his church in the midst of the nations of old. He has carried it into the midst of the nations since. He has confounded the learning, the superstition and the laws of the heathen. And he has withstood the enmity and sophistry of modern infidels. Nor can any weapon or design formed against the church of God, destroy its existence or prevent its enlargement and prosperity.

## Good men supremely desire the prosperity of the Church.

When the ancient people of God were carried into captivity in Babylon and the church was in a state of great depression and affliction, the friends of God and his church solemnly protested, that they supremely desired the prosperity of Zion. Each one could appeal to God and say, "I prefer Jerusalem above my chief joy." Moses expressed and manifested the same sentiment, while he was with the church in the wilderness. Elijah, Nehemiah, Daniel, Paul, and many other good men, who are mentioned in the bible, manifested a supreme desire for the prosperity of the church. This may seem strange to the men of the world and even to many persons, who would be thought to have a real regard for religion. It may be therefore important to consider why good men supremely desire the prosperity of the church. And on this subject it may be observed—That the prosperity of the church will bring the greatest glory to God. It is by the church that he means to display himself most fully to principalities and powers and to all intelligent beings in the universe. It is when he builds up Zion, that God appears in his greatest glory. It is by making his church the perfection of beauty, that he will obtain the largest revenue of praise and glory, both in time and eternity. As good men love God supremely, so they must desire above all things, that he may be glorified by the knowledge, holiness, enlargement and prosperity of his church. This is the way God has devised to glorify himself. And therefore all his friends supremely desire, that he may be glorified in this way.



The prosperity of the church brings the greatest good to mankind. Just so far as Zion prospers, the highest happiness of men is promoted. Every addition to the church carries in it the eternal happiness of some poor lost sinner. And as all good men desire the eternal good of their fellow men, so they desire they may be brought into the church and made meet to be partakers of the inheritance of the saints in light. There is nothing, which they so much desire for the world at large, as that they may be translated from the kingdom of darkness into the kingdom of Christ. Hence they desire supremely and ardently, that the church may prosper and spread over the world, and turn it into an Eden of holiness and happiness. There is no other possible way, in which the general happiness of mankind can be promoted, but by the increase and prosperity of the church. This, therefore, is above all things most desirable to those, who possess the spirit of true love to God and man. Again,

Good men view all their own interests as involved in the prosperity of the church. They would be of all men most miserable should the church be cut off and the scheme of the gospel frustrated. They expect to be completely and forever happy in no other way than by the accomplishment of the great work of redemption, which lays the only foundation for the everlasting enjoyment of God. They consider themselves as all members of one body, of which Christ is the head.—And it is in the complete holiness and happiness of this one body, that they expect to find their own eternal and supreme felicity. Hence they love the church as their own souls, and desire its prosperity above any separate, personal good, that they can derive from any other source. The world and the things of the world would

lose all their lustre in the eyes of good men, did they not subserve and promote the prosperity of the church. This therefore they desire above their chief joy. It is an object on which all their hopes and desires centre, and in which the glory of God and the good of the universe are necessarily involved. For these weighty and solid reasons, they desire the prosperity of the church above any thing and every thing in the world.

There is then nothing, which pious persons will more sincerely and sensibly lament than the low and feeble state of the church. There is nothing so disagreeable to mankind as to fail of securing their supreme object. And if good men supremely desire the prosperity of the church, it must be extremely painful to see it in a state of adversity. The pious Israelites in Babylon sat down and wept, when they remembered the afflictions and sorrows of Zion. So did Nehemiah and Ezra, Jeremiah and David.

And from their supreme desire for the prosperity of Zion, good men will labour to promote it. If they can do any thing to promote the object of their supreme affection and desire, they will certainly do it. They can truly adopt the words of Isaiah—"For Zion's sake will I not hold my peace and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth."

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### 'The employment of angels.

The general employment of angels in this world is to promote the good of the church; or to carry into execution the work of redemption. This seems to be fairly implied in the words of the apostle, when he

says, "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?"—These heirs of salvation are all those, who shall be redeemed from among men from the fall of Adam to the end of the world; or in other words, these are the true church of God, for whom the work of redemption was devised and shall be finally accomplished. To bring these sons of God to glory, the angels have been constantly employed, ever since the first apostacy of the human race, and shall continue to be employed, until the work of redemption shall be completed. But their particular employments have been different in different ages of the church and according to the different circumstances, that have attended it.

Angels have been employed in bearing the messages of God to the church. This was probably their first employment after the fall of man. And from this employment it seems they took their name. Angel properly signifies a messenger, or one sent on any particular business. The angels were formerly sent to reveal the will and purposes of God to his people in this world.—The apostle says—"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation, which at first began to be spoken by the Lord and was confirmed unto us by them that heard him."—The word here said to be spoken by angels most probably means the law given at mount Sinai, which "was ordained by angels in the hand of a Mediator." But besides being concerned in this first permanent revelation to the church, angels were frequently employed in bear-

ing particular divine messages to particular persons, both before and after the coming of Christ. An angel was sent to bear a particular message to Abraham, requiring him to spare Isaac, after he had laid him upon the altar and stood prepared to sacrifice him. Two angels were sent to Abraham to reveal the destruction of Sodom to him and to Lot. An angel was sent to Manoah and to his wife to reveal the purpose of God respecting the birth and education of Sampson. An angel was sent to Gideon, with a messenger from God, directing him to lead the armies of Israel to subdue their enemies. An angel was sent to Elijah to direct him to prepare for the journey, which he was commanded to take. An angel was sent to bear the messages of God to Daniel. An angel was sent to reveal the will of God to Zechariah, the prophet. An angel was sent to Zacharias, the priest to foretel the birth of John the baptist. Gabriel was sent to Mary to foretel the birth of Christ, and to Joseph to forewarn him of the design of Herod to destroy the infant Savior. An angel was sent to Cornelius to direct him to send for Peter. An angel was sent to Paul to foretell his deliverance and the deliverance of all that were in the ship with him. And an angel was sent to the apostle John to deliver the messages of God, which are contained in his revelations. Thus for thousands of years angels were employed in bearing the messages of God to man.

Angels are employed as ministers of divine providence and executioners of God's displeasure against the enemies of his church. This appears from various representations of scripture. The prophet Zechariah was informed, that angels are constantly patrolling the world and executing the designs of Providence. "Then said

I, O my Lord, what are these ? And the angel, that talketh with me, said unto me, I will show thee what these be. And the man, that stood among the myrtle-trees answered and said, These are they, whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord, that stood among the myrtle trees and said, we have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest." The angels, who are appointed and sent forth to traverse the earth, are those who are concerned in protecting the Church and destroying its enemies. The angel, that talked with Daniel, gives this account of himself and other angels. " Then said he unto me, Fear not, Daniel ; for from the first day that thou didst set thine heart to understand and to chasten thyself before God, thy words were heard and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days ; but lo, Michael, one of the chief princes, came to help me ; and I remained there with the king of Persia." According to this representation angels are concerned in great national affairs, which affect the church. And it is probable, they have an invisible influence upon the counsels of princes and the fate of battles ; and are in other instances ministers of good to the church and of evil to its enemies. The scriptures give us many striking instances of this kind. The two angels sent to Sodom were ministers of divine vengeance upon that devoted city. For they told Lot, " We will destroy this place : because the cry of them is waxen great before the face of the Lord, and the Lord hath sent us to destroy it."—Angels were the destroyers of the first born in Egypt. It was an angel, that executed the divine displeasure upon David and his kingdom for his numbering the peo-

ple. After he had slain 70,000 men, he visibly appeared with his drawn sword over Jerusalem ; but in mercy was ordered to sheath it. In answering Hezekiah's prayer for the protection of the church, we read, "The angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousands ; and when they arose early in the morning behold, they were all dead corpses." When Herod arrogated divine honors, it is said, "immediately the angel of the Lord smote him, because he gave not God the glory."

It was the business of angels to attend upon Christ ; from the time that he came into the world to the time that he went out of it. They were devoted to his service and he could, as he intimated, at any time call more than twelve legions of them to his aid. And if we look into his history we shall find, that the angels did attend him all the while he tabernacled in flesh. A multitude of angels announced his entrance into the world. When Christ had been tempted of the devil forty days in the wilderness, we read ; Then the devil leaveth him and, behold, angels came and ministered unto him." During his agony in the garden, there appeared an angel unto him from heaven strengthening him." Though no mention is made by the evangelists, that angels attended him at his crucifixion: yet we have reason to suppose multitudes of them were actually present on that occasion. And this supposition is corroborated by the words of the apostle. "And without controversy great is the mystery of Godliness ; God was manifest in the flesh, justified in the Spirit, *seen of angels* ;" that is, at the time of his crucifixion. While he lay in the tomb, he had a guard of angels, who appeared to Mary, on the morning of his resurrection. And when he had finished the work, which his father had

given him to do and had prepared every thing for his departure out of the world ; he had a convoy of angels to escort him to heaven. Such was the delightful employment of angels, to attend the divine Redeemer through all his suffering scenes on earth.

It is the employment of angels to take particular care of good men. "Are they not all ministering spirits, sent forth to minister for them, who shall be heirs of salvation?" We may not pretend to point out all that angels do for particular saints ; but yet the scripture plainly mentions some important services, which they perform for the heirs of salvation.

They often protect them from danger. The angels were sent to deliver Lot from the destruction, which hung over him. Angels were sent to protect Jacob from the violence of his brother. An angel was sent to deliver Peter from prison. In these instances angels protected saints on certain critical occasions. But we have reason to conclude, that they are their constant guardians and protectors. The Psalmist suggests this idea. He says, "The angel of the Lord encampeth round about them that fear him and delivereth them." This passage represents a constant and particular protection of angels, for the safety of the righteous.

It seems to be intimated in scripture, that angels assist good men in duty, especially in religious devotions. They are represented as present in the assemblies of the saints. Two large cherubims were carved in the temple. "And within the oracle he made two cherubims of olive tree, each ten cubits high." And it seems to be intimated by the apostle, that angels are present in christian churches. "For this cause ought the woman to have power on her head, because of the angels:" that is, women ought to cover their heads in religious

assemblies because they are a spectacle to angels, who attend their public devotions. Now if angels are present with good men in duty, then it is reasonable to conclude, they have the power of assisting them. It is as easy to conceive, that angels may assist them in duty, as that satan can obstruct them in it. They may suggest proper thoughts to their minds and exhibit proper objects to their attention. They may also assist them in some of their serious and weighty determinations in the common course of their conduct.

It may be added—That angels minister to saints in their dying moments. They not only attend them through the busy and dangerous scenes of life, but still accompany them in the awful hour of death. This is strikingly expressed in the parable of Lazarus. "And it came to pass that the beggar died and was carried by angels into Abraham's bosom." When all earthly friends have done their office to good men, then angels take the charge of them and guide them safely through the dark valley of the shadow of death. It is a gloomy consideration to the thinking mind, that we must die alone, as to our fellow mortals. But it is a consoling thought, that if we are friends of God, his holy angels shall take the charge of our souls, and guide them safely to the mansions of bliss. In this view the doctrine of the ministry of angels is interesting to all persons.—However we may forget them in life and death, their presence and aid will be highly desirable when we come to exchange worlds. We perceive then, a number of important respects in which the angels are "ministering spirits, sent forth to minister for them, who shall be heirs of salvation."



## Domestic Missionary Society

OF RHODE-ISLAND.

The Annual Meeting of this Society was holden at Newport on the 12th inst. The Sermon was delivered in the Second Congregational Church by the Rev. JOEL MANN, of Bristol, and a collection taken on the occasion.

The following is a condensed view of the Treasurer's Report, embracing the two last years.

Annual Subscriptions	\$79,38
Donation from the Rev. James Davis	10,00
By the Rev. J. Mann, contributed in Bristol	18,00
	<hr/>
	\$107,38
Paid out during that time,	80,52
	<hr/>
Ballance in the Treasury	\$26,86

The whole amount received into the Treasury the last year was only 37 dollars. From this statement it will be seen that the resources of this important society are very small. In this state of its funds it is impossible that it should be a very efficient instrument of building up the waste places around us. Indeed, no missionary has been employed during the year past, because the Board have not been in possession of the means. When we consider that the sole object of this society is to promote the cause of religion in this State—to furnish the preaching of the gospel to feeble, destitute churches in our connection, and elsewhere among us, as it is needed, we cannot but be surprized that it has been so destitute of patronage, and that so few efficient friends have tak-

en an interest in its success. We do fondly hope that it will not be suffered to languish any longer ; and that those who desire to see religion prospering around them will come forward and with a liberal hand contribute to its funds.

This Society has now obtained an act of incorporation, and the Board will receive most thankfully any donations which individuals in their benevolence shall please to make.

*Officers of the Domestic Missionary Society of R. Island.*

Rev. WILLIAM PATTEN, D. D. President.

Rev. SAMUEL AUSTIN, D. D. Vice-President.

SAMUEL BOSWORTH, Esq, 2d. do.

Rev. JOEL MANN, Secretary.

# IS NUM

## EXTRACTS.

Man is born to trouble as the sparks  
fly upwards.

This similitude suggests the universality, multiplicity and constancy of the painful incidents of human life. All the posterity of Adam are liable, more or less, to grievous calamities.

By man, is evidently meant, the whole human race. And of the whole human race, what is here said, evidently holds true; and has done so ever since men began to multiply upon the earth. As we are told concerning death, so it may be truly said of trouble; "There is no discharge," or no exemption, "in that war."

MEMBERE

one quarter or another, is the common doom, of all the sons and daughters of apostate Adam and Eve. All are born to trouble. In this, as well as in the grave, the rich and poor meet together: and so do the high and the low, the wise and the foolish. Whatever differences there may be, between the afflictions of different persons or families, none are so free from them, as some are ready to imagine. Those, whom the world most envies, thinking their houses safe from fear, and no rod of God is upon them, have often many things in their circumstances, which, like the Canaanites left in the land, are pricks in their eyes, and thorns in their side. As the poet says,

A cruel something unposses'd,  
Corrodes and leavens all the rest;

Or some positive domestic annoyance, which their nearest neighbors, perhaps know nothing of; as the worm gnawing at the root

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Mr. HERVEY SESSIONS, Treasurer.

Rev. EBENEZER COLMAN, } Directors.  
Dea. BENJ. WYATT, }

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By man, is evidently meant, the whole human race. And of the whole human race, what is here said, evidently holds true ; and has done so ever since men began to multiply upon the earth. As we are told concerning death, so it may be truly said of trouble ; " There is no discharge," or no exemption, " in that war." Respecting many things, there is a diversity in the destinies of mankind, from their birth. One is born to affluence ; another to indigence. One is born to honor, and elevation of rank ; another to infamy, or meanness and obscurity. One is born to be successful in his most hazardous enterprises ; another to perpetual disappointments in his most promising undertakings. One is born of a robust and healthy constitution ; another is of a feeble and sickly frame, from his birth. But unhappiness, from one quarter or another, is the common doom, of all the sons and daughters of apostate Adam and Eve. All are born to trouble. In this, as well as in the grave, the rich and poor meet together : and so do the high and the low, the wise and the foolish. Whatever differences there may be, between the afflictions of different persons or families, none are so free from them, as some are ready to imagine. Those, whom the world most envies, thinking their houses safe from fear, and no rod of God is upon them, have often many things in their circumstances, which, like the Canaanites left in the land, are pricks in their eyes, and thorns in their side. As the poet says,

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Or some positive domestic annoyance, which their nearest neighbors, perhaps know nothing of ; as the worm gnawing at the root

of Jonah's gourd, withers all their joys. In the words of another poet ;

In this shape or in that, hath fate entail'd  
The mother's throes on all of woman born ;  
Not more the children, than sure heirs of pain.

Hear the lamentation of Moses, and his complaint to the Holy One of Israel, in the nineteenth Psalm, concerning the shortness and troubles of the lives of men : " Thou carriest them away as with a flood :—they are like grass which groweth up, in the morning it flourisheth and groweth up ; in the evening it is cut down and withereth. For we are consumed by thine anger, and by thy wrath are we troubled. Thou hast set our iniquities before thee, our secret sins in the light of thy countenance. For all our days are passed away in thy wrath."

As every condition, so every period of human life, is subject to uneasiness and inquietude, vanity and vexation. It has been said of man, " He is born crying, lives laughing, and dies groaning."

Early infancy, every one knows, is a time of weeping. The most healthy young children, rarely spend a day without bitter crying and tears ; but many of them are subject to such painful infirmities of body, as render them exceedingly uncomfortable to themselves, as well as very troublesome to them who have the care of them. In this respect there is a striking difference between the young of the human species, and those of other animals. No creatures besides, that we know of, are near so long helpless, or liable to half so many sicknesses and pains as the children of men.

And when the laughing period arrives, dissatisfaction, crosser and vexing disappointment, are not a few. The days of advancing childhood, are days of uneasy restraint, of tedious schooling, and painful correction. Nor are mortifications at an end, when the young are liberated from task-masters, and out of danger of the parental rod. Disappointments are met with, in their most jovial amusements and diversions. Some others outshine them or are more noticed and admired : or the fatigue is not compen-

sated, by the pleasure. In the midst of laughter, their heart is often sorrowful ; and most commonly, the end of their mirth is heaviness. Indeed, such are the follies of this period, very frequently, that a wise man, must needs say of their laughter, it is mad, and of their mirth, what doeth it? Youth, as well as childhood, is generally vanity.

And even in the vigor of manhood, the troubles of life, instead of ceasing, or being lessened, rather increase and multiply. All things are then full of labor ; man cannot utter it. The most, must struggle hard just to live : and those who have the greatest fulness, are full of perplexing cares ; and of anxious contrivances, and devices, still further to augment their useless opulence. The more they have, the more they want ; and the more they are in danger of losing. Hence it is said, "The abundance of the rich will not suffer them to sleep." Hence also that other wise saying of Solomon, "he that loveth silver shall not be satisfied with silver, nor he that loveth abundance with increase." In the prime of life, there is much toil and trouble, and little profit under the sun.

But those few, who are spared to old age, can, to be sure, reasonably expect nothing else than evil days, and years, in which, from earthly possessions or prospects, there is no pleasure.

The similitude of ascending sparks, teacheth us that the troubles of life are exceedingly numerous.

From a furnace, or forge, or other brisk fire, the sparks fly upward in great abundance, And in like manner, the troubles to which man is born, are more than can be numbered. To name only the different kinds of them, would make a long catalogue ; and the same kinds of affliction, are suffered over and over again, thousands and thousands of times, very often by the same persons.

This comparison naturally intimates, that the troubles of mankind are incessant and perpetual in their rise. The sparks fly upward in constant, close succession. One set is no sooner past, than another appears. And the same is 'seen, respecting the troubles, of which this world is ever full. It is like the troubled sea, which cannot rest. Thus we see it is, and always has been,

in states and nations. From the lusts of men, their avarice, envy, and ambition, the kingdoms and republics of the earth, are almost perpetually full of wars and fightings. And lesser societies and particular families, are never long free from troublesome animosities and contentions; besides other distressing bereavements.

*Smalley.*

### Humility.

As true religion implies both correct views of God and ourselves, with corresponding feelings, it is plain, that those supposed discoveries, which do not serve to increase our sense of sin, are but delusion. This will serve to distinguish between true and false religion. True religion invariably tends to make the subject of it humble, because it shows him the character of God and his own ill desert; and the latter will invariably increase, as his views of divine truth enlarge. Sin will appear more and more hateful, and himself more and more vile, and consequently the man more and more humble. Will this man be likely to think himself better than others? Will he feel that he knows more? Will he erect himself into a teacher, and proclaim his own goodness? The feet of Jesus will be his chosen place. A sense of the infinite holiness of God, the purity of his law, the evil of sin, his own deficiency in every grace, will kill that pride and religious vanity, which some discover as soon as they imagine they possess religion. Instead of running from place to place to proclaim his own goodness, the pious man feels more like the publican, who would not enter the temple, but stood a great way off "and smote on his breast, saying, God be merciful to me a sinner." As this spiritual perception of the glory and excellency of God, when first revealed, begets humility, so we may be confident it will, as it increases, produce greater degrees of the same grace. Their humility will be in proportion to their sense of divine things. Religion being what it is, it is impossible in the nature of things, that a person should have any true spiritual light, and yet have no humility;—and as impossible that he should grow in the knowledge of God, and not grow in humility. For it is evident from the nature of religion, that the more a person has of it, with remaining corruption, the less will his holiness appear compared with his remaining



sin. Sin will appear more exceedingly sinful than ever; and he will find it in the defects of his highest and best affections, and brightest experiences.

But it is the nature of false religious affections to hide the deformity of the heart, and make it appear to those who are the subjects of these affections, that all their sin is gone, that they live almost, if not wholly without sin. This is indeed a sure evidence that their discoveries are darkness and not light. It is darkness and not light which hides from men their pollution. Light let into the heart will always discover deformity more than sufficient to keep the man humble; he will even groan under its burden.—“O wretched man that I am, who shall deliver me from the body of this death!” This is his language. Some have been unable to account for this exclamation of the Apostle; or to reconcile it with their views of religion. They have therefore supposed that these words are not descriptive of Paul the Apostle, but of Saul of Tarsus. In other words, that the Apostle here expressed his sense of himself before his conversion. This singular construction is put upon his words, that when a man is converted, his sense of sin is taken away, and that he has no remaining corruption. Strange! Is it not evident from the writings of the Apostle, that he viewed himself vastly more vile and unworthy than he ever did before? Indeed there can be no doubt on this point. When a person rises in importance in his own eyes, and esteems his religious attainments great, we may be confident the poor man is under a delusion. His self esteem and pride is a sure evidence, that he is “poor and miserable and blind and naked.” For it is manifest from what has been said, that the true saint is by no means disposed to think his religious attainments great. He may indeed have reason to think he has more love to God, than some other christians, or than he formerly had; but such is the nature of grace, that he will “esteem others better than himself.” And instead of speaking of himself in a way which may lead others to think him a christian of the first order, he will be more disposed to cry out, my leanness, my leanness!—It may therefore be laid down as an infallible truth, that the person who is apt to think that he, compared with others is an eminent saint; much distinguished above others in christian knowledge and experience, in whom this is a first thought, a thought which rises of itself; and

readily offers; he is certainly mistaken. He is no eminent saint, but under the prevailing dominion of a selfish spirit. And if this be habitual with the man, and is steadily his prevailing temper, he is no saint, but a self righteous, self deluded pharisee. This is the real character of all those whose religion elevates them with a fond conceit that they have remarkable discoveries, and distinguished experience in the divine life. For true spiritual knowledge is of such a nature, that the more a man has, the more sensible he is of his ignorance. "He that thinketh that he knoweth any thing, knoweth nothing yet as he ought to know."

We may see that there is more truth and propriety than we may first suppose in this expression, *that saints grow downwards*. The meaning of which is, as grace strengthens, and grows, they increase in lowliness of mind, and are more and more disposed to take the lowest place. The more they know of God; of his law and themselves, the more reason will they see to be humble before God. And every additional degree of light serves to bring them lower, and to make them feel more sensibly the burden of sin.—*Thayer*.

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### The day of Judgment desirable.

It is desirable as a vindication of the divine character. How much reproach, and dishonour are cast on God in this world?—Many thousand years, ungodly men all over the earth, have been speaking and acting against God. Thousands every moment blaspheming his name, and with boldness rising up, and trampling his honour in the dust, in a thousand different ways. God suffers one generation after another to rise up and act out their hearts.—Some denying his being—others speaking against his government. Some slaying his people—others crucifying his Son. Some denying, others ridiculing his gospel, and saying his ways are unequal. The infidel boasts and says, "where is the promise of his coming?" Ungodly men take courage and join hand in hand in sin. It seems very undesirable that all these reproaches should lie forever on the character of God. Were there no day of Judgment—were ungodly men never to be "convinced of their ungodly deeds,"

how would it appear, that God is a holy, righteous God? I have frequently thought, that it was not strange, that a man, ignorant of a judgment day, should conclude, that God concerned not himself in the conduct of men. When he sees the honour of God trodden under foot, and his arm not lifted to avenge the wrong, what must he conclude? But revelation saith, "behold he cometh."

Place a holy being, in this world, who knows nothing about a judgment day, and let him look round on mankind, and how dark would the whole appear? Lift up the veil, and let him see ungodly men convinced before the bar of their Judge; how solemn yet satisfying is the prospect?—*Thayer.*

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### Bellamy.

Dr. Bellamy, was a large and well built man, of a commanding appearance; had a smooth, strong voice, and could fill the largest house without any unnatural elevation. He possessed a truly great mind, generally preached without notes, had some great point of doctrine commonly to establish, and would keep close to his point until he had sufficiently illustrated it: then, in an ingenious, close, and pungent manner he would make the application. When he felt well, and was animated by a large and attentive audience, he would preach incomparably. Though he paid little attention to language, yet when he became warm and was filled with his subject, he would, from the native vigor of his soul produce the most commanding strokes of eloquence, making his audience alive. There is nothing to be found in his writings, though a sound and great divine, equal to what was to be seen and heard in his preaching. His pulpit talents exceeded all his other gifts. It is difficult for any man, who never heard him, to form a just idea of the force and beauty of his preaching.

While I was an undergraduate at New-Haven, the Doctor preached a lecture for Mr. Bird. At the time appointed, there was a full house. The Doctor prayed and sang; then rose before a great assembly, apparently full of expectation, and read, Deut.

xxvii. 26, "Cursed be he that confirmeth not all the words of this law to do them; and all the people shall say, Amen." The number and appearance of the people animated the preacher, and he instantly presented them with a view of the twelve tribes of Israel assembled on Mount Ebal and Mount Gerizim, according to the divine appointment, and the audience were made to hear the Levites distinctly reading the curses, and all the thousands of Jacob repeating them, uttering aloud their approving Amen. Twelve times says the Doctor, it goes, round, round, round all the camp of Israel, Cursed be the man who committeth this or the other Iniquity. Nay, round it goes, through all the thousands of God's chosen people, Cursed be he that confirmeth not all the words of this law to do them: and all the people shall say, Amen. By universal consent, (the approving Amen, of all the congregation of Israel,) he who did not yield a cheerful and universal obedience to the whole law, was cursed. From this striking and general view of the subject, the Doctor observed, that it was the ancient doctrine of the church, which God took great pains to teach them, that every sin deserved the eternal curse and damnation of God; or that the wages of every sin was death. Having, from a variety of views, established this leading point; that all parties might be treated fairly, he brought the objector on to the stage, to remonstrate against the doctrine he had advanced. When he had offered his objections, Gabriel was brought down to show him the futility of his objections, and the presumption and impiety of making them against the divine law and government. They were clearly answered, and the opponent was triumphantly swept from the stage. The argument gained strength and beauty through the whole progress. The deductions were solemn and important. The absolute need of an atonement that sin might be pardoned, or one of the human race saved:—the impossibility of justification by the deeds of the law: the immaculate holiness and justice of God in the damnation of sinners. They were stripped naked, and their only hope and safety appeared to be an immediate flight to the city of refuge. The truths of the gospel were established, and God was glorified. No man was more thoroughly set for the defence of the gospel.

*Trumbull.*

## Formation of the London Missionary Society.

Something still more magnificent appears in the origin and proceedings of the Missionary Society instituted in London, 1795.—I say more magnificent, not from its being more magnanimous in design than was the Baptist's, but from its including in its agency a larger circle of Christians and a greater range of denomination. This society commenced in a "*Spirited Address*" from the pen of the then reverend but now venerable David Bogue, to Evangelical Dissenters of all denominations, holding infant baptism.—This was a *Spirited Address*! Its spirit was felt to the remotest boundaries of the British Empire; and on the 21st of September, 1795, a vast assembly of ministers of different denominations, including many of the established church, together with numerous lay gentlemen of various ranks in society was brought together in the metropolis. The whole week was devoted to this single object; the Society was organized, its officers appointed, its funds established: six sermons in three successive days, were delivered to the most crowded audiences London ever witnessed. It was impossible for the preachers fully to prepare their sermons in their retirement—the public scene was new, and its influence and effect new—every discourse, however arranged and precomposed in the study, became almost another thing in the church, and received, from the holy influence upon the day of delivery, a tone and a material not to be acquired in the secret confines of the closet. One of the preachers, (Mr. Bogue) says on the occasion, "When we left our homes we expected to see a day of small things, which it was our design not to despise, but to cherish with fond solicitude. But God has beyond measure exceeded our expectations: He has made a little one a thousand, and has inspired us with most exalted hopes. Now, we do not think ourselves in danger of being mistaken, when we say that we shall account it through eternity a distinguished favour, and the highest honour conferred on us during our pilgrimage on earth, that we appeared here, and gave in our names among the Founders of the Missionary Society; and the time will be ever remembered by us, and may it be celebrated by future ages, as the Era of Christian Benevolence."

I will detain you but a moment longer on this article, while I present a train of reflections recorded at the close of this festival. "Thus concluded the solemn services of the conference, long, long to be remembered by thousands, all appearing to unite in this sentiment, *It was never so seen in our Israel.* Some of the ministers present on Monday evening, (the first evening) finding so large an assembly pass a Resolution with cheerful unanimity, that 'a Missionary Society was desirable,' could not for a time, proceed, for tears of joy.—The grandest object that ever occupied the human mind, was presented in such a variety of views, and in so striking a manner, by the preachers, that every serious person awoke as from a dream, filled with surprise that so noble a design had never before been attempted by them, and longed by future exertions to redeem lost opportunities. Many ministers, who before doubted whether the Lord's time for such an attempt were come, are now completely satisfied, and join with equal ardour in a cause so glorious. The great number who attended as delegates from various parts of the kingdom—the multitudes who thronged the largest places in London—the countenance and liberal donations of the wealthy—the appearance of so many ministers "with one accord, in one place," and so conspicuous a situation, was grand and pleasing—the suitableness of the hymns and the fervor with which they were sung—and above all, the most evident and uncommon outpouring of the Spirit on the ministers, in their sermons, exhortations and prayers, impressed the whole congregation with a solemnity and pleasure not usual even in religious assemblies, and constrained them all to say, *THIS IS A NEW PENTECOST.* Nor was it a doubt with any whether or not The Lord was among them."

I have related these things with more feeling than perhaps some might think necessary—perhaps I have; but I was an eye, an ear and I may add a heart witness to the greater part of these transactions. When the first Missionary Ship that ever ploughed the briny main lay in the Thames, I had the pleasure and the honour to assist in devotional exercises on board, previous to her departure for the South Seas. And I must yet add, that I have never, in the whole course of my life and labours, experienced and witnessed, on any occasion, such an impetus and influence, as I have realized during the formation and progress of the Missionary Society,  
*Sabine.*

## POETRY.

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## Birth of Christ.

*First Shepherd.*

At this unwonted hour, behold  
How strange the midnight skies appear ;  
How all yon east is streak'd with gold,  
As if the op'ning morn was near.

*Second Shepherd,*

I mark it : now the streams unite,  
One pillar now of moving light :  
My soul, too, shakes—it sinks—it dies !  
See, thro' the air the vision flies !

*Third Shepherd.*

Heav'n shield us : lo ! 'tis just at hand ;  
Surely some strange event impends !  
Above our heads it seems to stand—  
Ah ! now the dazzling blaze descends !

*Gabriel.*

Ye shepherds, all your fears resign ;  
I come not arm'd with wrath divine,  
But fraught with heav'nly love :  
The news, the welcome news, I bring,  
Sounds high from ev'ry sacred string,  
Thro' all yon realms above.

I come, and 'tis a blest employ—  
I come the messenger of joy ;  
Go publish what I sing :  
Earth is no more a scene forlorn—  
This night the promis'd seed is born—  
Your Savior and your King.

At Bethl'em, in a manger, lies  
The swaddled babe ; let raptures rise,

And hail the glorious morn ;  
Gospread the news the world around,  
'Till ev'ry heart shall catch the sound,  
And sing a Savior born.

*Chorus of Angels.*

Glory to God in strains till now unknown,  
From ev'ry glowing seraph round his throne :  
Peace to this globe, all worlds admire the plan  
Of heav'n's free, vast benevolence to man !

.....

**The good old way.**

Inquiring souls who long to find  
Par'lon of sin and peace of mind,  
Attend the voice of God to day  
Who bids you seek the good old way,

The righteousness, th' atoning blood  
Of Jesus is the way to God,  
O may you then no longer stray,  
But walk in Christ, the good old way.

The prophets and apostles too  
Pursu'd this path while here below :  
'Then let not fear your soul dismay,  
But come to Christ, the good old way,

With cautious zeal and holy care,  
In this dear way I'll persevere ;  
Nor doubt to meet, another day,  
Where Jesus is, the good old way.





*George Cotton*  
*James Cotton*  
\*\*\*\*\*  
Conditions of the Publication.

1. The *Christian Visitor* shall contain in each volume, twelve numbers; each number to contain thirty-six pages.

2. The price of the volume shall be to those who pay in advance \$1.25.

3. To those who pay on the delivery of the fourth number, \$1.50.

4. The price shall be for each number, 12 1/2 cents, on the delivery of the number.

It is intended that two thirds of the pages shall consist of original communications.

Advertisements for the *Visitor*, and payment for it, are to be made, not *paid* to the subscriber, so when all communications are to be addressed.

BARNUM FIELD

Printing executed at this office on the most reasonable terms.

